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ABSTRACT

The book is an attempt to create an appreciation of the complex Lushootseed language, spoken by American Indians in the area between Puget Sound and the Cascade Mountains northward to the Skagit River Valley. The book is divided into two parts: readings about Lushootseed life and a brief description of the Lushootseed language. The readings, taken from tape recordings of elders describing the old ways in Lushootseed, have been transcribed in Lushootseed and translated to English. Five ceremonies and traditions--a longhouse scene, the First Salmon Ceremony, the Naming Ceremony, the Power Boards, and the Bone Game--are described in both languages and illustrated in black and white. The second part includes a discussion of the 41 sounds in Lushootseed and their English equivalents, if any; Lushootseed words and phrases; sentence structure; and prefixes and suffixes. It also includes a text analysis of the first three paragraphs of one of the readings and explains the four steps in the Lushootseed-to-English translation process: (1) separating prefixes and suffixes from root words; (2) translating root meanings to English and placing grammatical terms in parentheses; (3) combining root and grammatical terms in a literal meaning; and (4) writing a reasonable English version. (SB)

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Ways of the Lushootseed People:

Ceremonies & Traditions of

Northern Puget Sound Indians

Part I: Ways of the Lushootseed People:
Ceremonies and Traditions ..... Vi (t̲aqʷšəblu) Hilbert

Part II: About Lushootseed ..... Crisca Bierwert

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Lee Piper, Chairman of the Board
Bernie Whitebear, Executive Director
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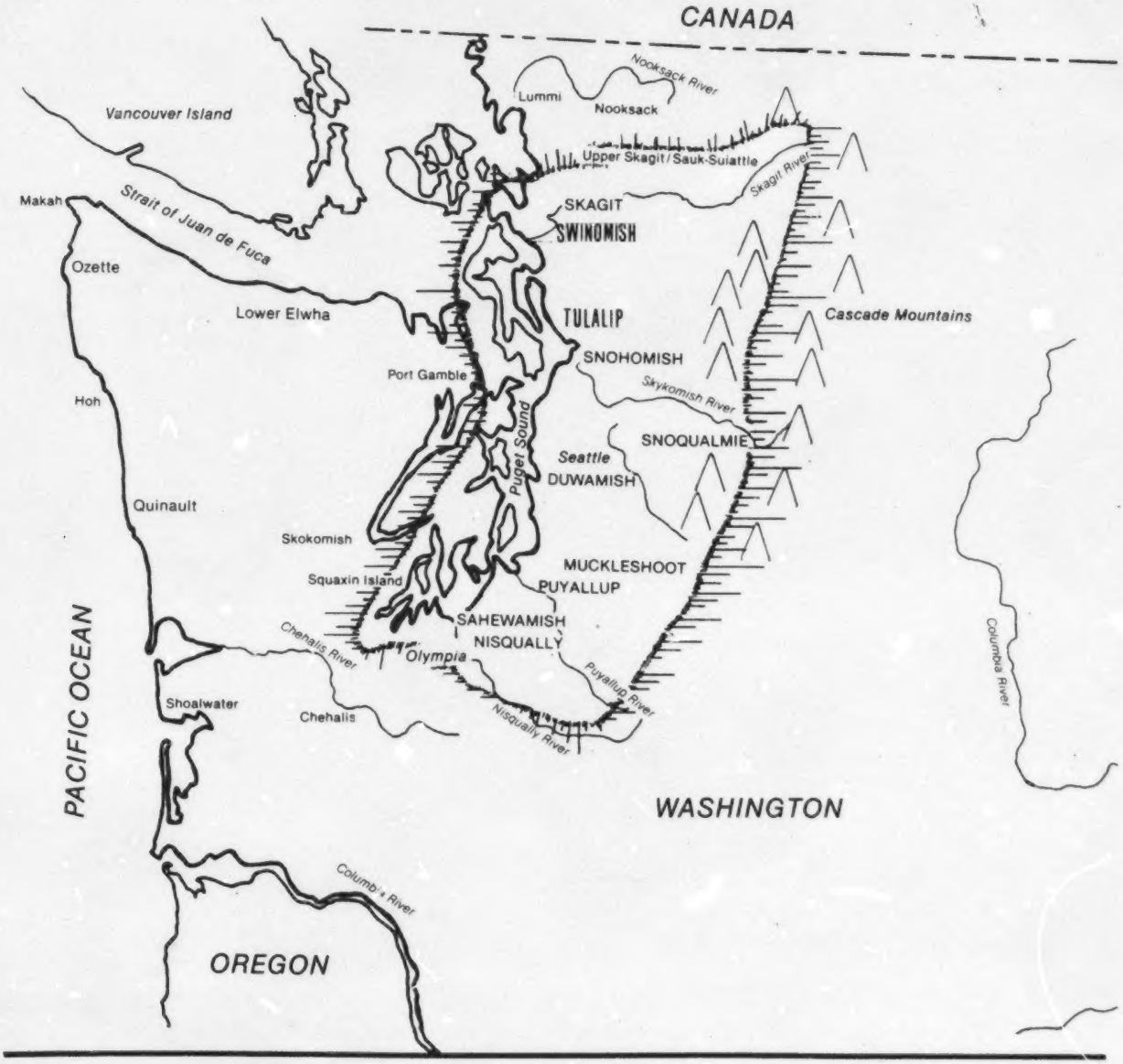
The Lushootseed Language Area and Indian Lands in Washington State

This map shows the traditional Lushootseed language area (inside the ⁼⁼⁼ boundary line). The area is bounded by the Cascade Mountains on the east and by the shores of Puget Sound on the west.

The Indian names inside this area show where different groups of Lushootseed speakers traditionally live. The names are those of people who speak different varieties of the language.



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To The Student

Ways of the Lushootseed People: Ceremonies and Traditions consists of two parts, (1) readings about Lushootseed life and (2) a brief sketch of the Lushootseed language. Lushootseed is the Indian language spoken in the vicinity of Puget Sound and northward to the Skagit River Valley. (Some people call the language Puget Salish.)

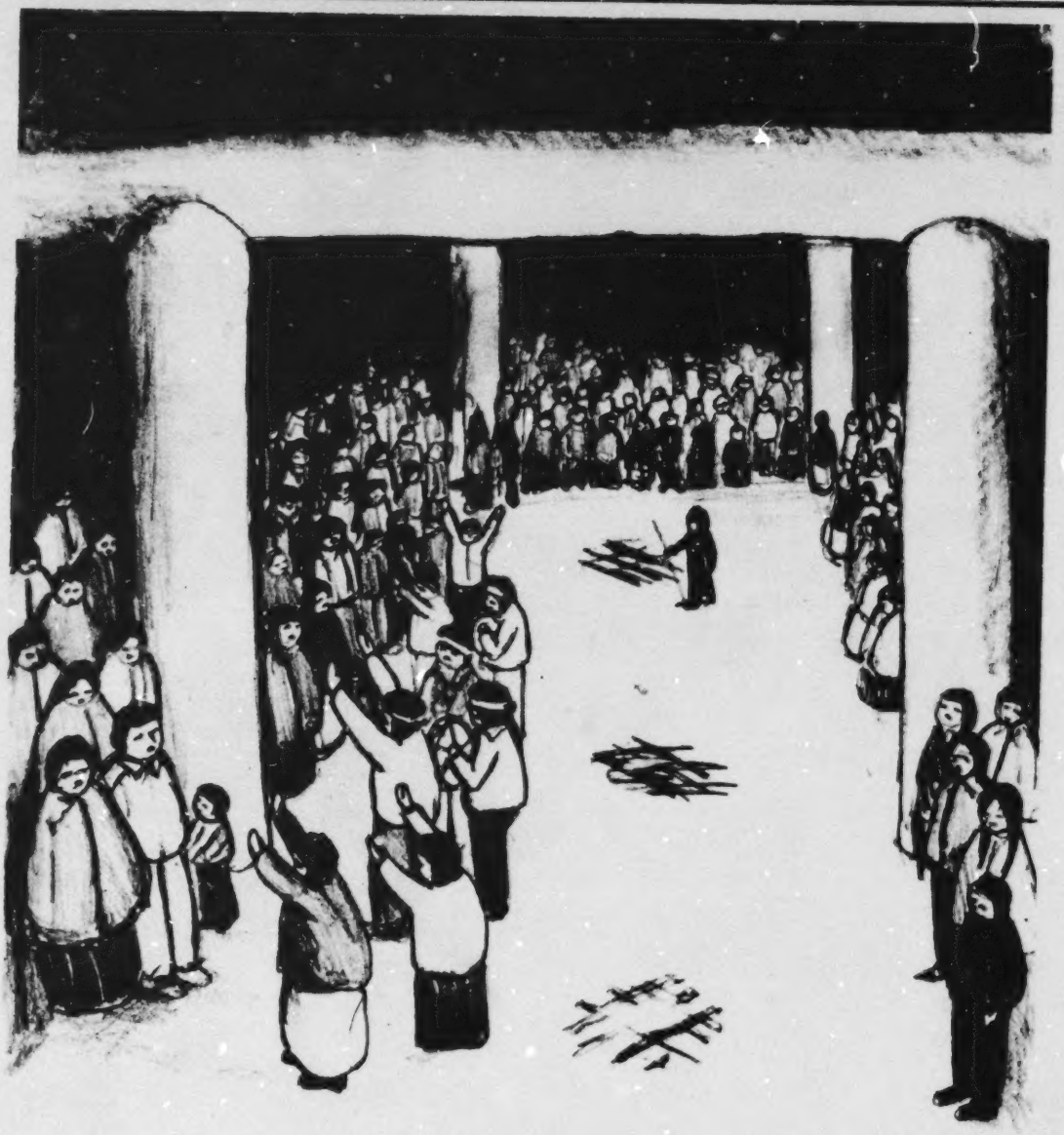
The first section has been prepared by a remarkable woman, Mrs. Vi Hilbert, or as she is known to her Skagit Indian people, tsi siʔab ṯaqʷ səblu. Like many Indian people today, ṯaqʷ səblu is bilingual. That is, she has learned from childhood to speak both English and Lushootseed. As she grew up, she became saddened to realize that many of her friends and relatives were forgetting how to speak Lushootseed because everyone was using English nearly all of the time. Therefore, she decided to do something to help keep this Indian language alive. First, she visited many Indian elders and had them tell her about the old ways on a taperecorder. These elders spoke in Lushootseed – not English. Next, she carefully transcribed everything the elders had said, first in Lushootseed and then in English translation. The first part of this book is a small collection of some of these recordings.

The second section of this book, the language sketch, was written by Crisca Bierwert, a graduate student in anthropology at the University of Washington. She has been a student of ṯaqʷ səblu for several years and has learned much about how the language works.

When the European explorers first came to what is now Washington State, there were over twenty totally different Indian languages spoken here! Some of these languages are not used anymore, but over twelve of them, like Lushootseed, are still spoken. These languages are very different from English and from each other. Learning about them and the cultures they represent is a fascinating study.

I am certain that the careful reader of this book will begin to acquire an appreciation for a noble way of life expressed in the beautiful, complex language that Lushootseed is.

Thom Hess
University of Victoria



Welcoming Ceremony

7

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Part 1

Ceremonies & Traditions

11

A Longhouse Scene

The longhouse is usually used only for winter ceremonies. The occasion shown here could be the opening of the longhouse for the first time or a family could be having a party to bestow a name upon a child.

The guests are being welcomed with a song accompanied by a drum to this longhouse belonging to the host tribe.

Guests from all tribes in the area are present. Sometimes the longhouse is crowded with guests coming from Washington State and Canada.

Our people still practice the religion unique to Indians of this coastal region. These ceremonies are not open to the general public. Cameras or tape recorders are never allowed.

It is because we respect the dignity, the strength, and the beauty of this part of our culture that we share this drawing with you.

pigʷədalɔtxʷ

(The Longhouse Scene)

ʎuq̓ʷuʔtəb kʷi ʔaciɬtalbixʷ ʔal kʷɪ pədt̓əs.

gʷəl tiʔəʔ ʔəsšuuc čələp ʔəsx̌al, xʷuʔələʔ gʷətudzixʷʔaɬ sjəctubs tiʔəʔ pigʷədalʔtxʷ. xʷuʔələʔ gʷətuq̓ʷuʔtəb kʷi ʔaciɬtalbixʷ dxʷʔal kʷi gʷəsdaʔətəbs kʷi čačas.

ʎut̓igʷitəb tɪʔəʔ ʔuhədiẇb ʔal tiʔəʔ pigʷədalʔtxʷ. t̓igʷitəb liɬʔal tiʔəʔ haʔɬ st̓ilib ʎuʔux̌ʷtub ʔə tiʔəʔ ʔabspigədalʔtxʷ.

ʎułčil kʷi qa(h)aʔkʷbixʷ ʔaciɬtalbixʷ tuɬʔal bək̓ʷčad.

ʎuʔux̌ʷtub(h)uʔxʷ ʔə tiʔəʔ ʔiišəd čəɬ tiʔəʔ sqʷiq̓ʷ ʔə kʷɪ tuyəɬyəlab čəɬ. xʷiʔ ləbək̓ʷaʔkʷbixʷ paspastəd gʷəhədiẇb dxʷʔal kʷi gʷəsčəčəɬabs həlgʷəʔ. ʔəsqəldub tiʔəʔ, səxʷʔuxalacut [camera] ʔi ti səxʷʔugʷadədgʷəd [tape recorder].

diɬ tiʔəʔ səsq̓ičtxʷ čəɬ tiʔəʔ ʔalʔalus ʔə tiʔəʔ ʔiišəd čəɬ tiʔəʔ dəxʷšułtubułəd čəɬ ʔə tiʔəʔ sx̌al dxʷʔal ʔadad tiʔəʔ pigʷədalʔtxʷ.

First Salmon Ceremony

We, the people of the Lushootseed, extend our appreciation to the salmon when they first arrive in the month of June. This was what I observed at Tulalip as my people gave thanks in a *first salmon ceremony!* They invited their friends from many tribes. Then they entered the longhouse and were seated.

Soon a young man arrived. He had some news! It seemed that there appeared to be a very important person coming in to shore. The leader from Tulalip said. "We had better all go down to the shore to meet our visitor who arrives by water." Then the leader sang a song and we all joined him. We went down to the shore, singing as we walked. We could see someone coming. He came. Arrived.

Yes, it is indeed this very important person. It is King Salmon who is the very important person who has arrived to us. King Salmon lands!

The Tulalips have a very nice little bed ready with cedar boughs and ferns for King Salmon to lie on as he is carried from the shore.* Two young men hold the sides of the little bed. Then they carry King Salmon up to the longhouse. All sing as they accompany him.

They arrive at the longhouse. They bring King Salmon inside. They thank him now as they take him around the longhouse four times, always singing as they go.

They stop each time they come to the corner of the house. Four times they stop as they reach each corner. They go outside when they have finished thanking this honorable King Salmon.

The people were then called to dinner. They all feasted on salmon. They finished eating.

Then again parts of King Salmon—the head, tail, backbone—are placed on the bed. The young men again hold the sides of it. Again the Tulalips sing. King Salmon is taken down to his canoe.

He is put on board and the two young men paddle King Salmon off shore to deep water. With his head to the West, he is returned to his own country.

*Long ago, a strong man placed King Salmon across his folded arms as he walked him around the longhouse.

ƛ̓uƫigʷid čəɬ tiʔəʔ liɬdᶻixʷ sɔuladxʷ

We thank the First Salmon

ƛ̓uʔabaɬ x̌əč čəɬ. dibəɬ dxʷləšucid ʔaciɬtalbixʷ. dxʷʔal tiʔəʔ sʔuladxʷ ʔal kʷi sdᶻixʷ ƛ̓usq̓ils ʔal kʷi pə(d)dᶻətgʷad sɬukʷaƫb.

ʔəsistəʔ ʔə tiʔəʔ, tiʔəʔ ƛ̓ud(s)šuuc tiʔəʔ dᶻi(h)išəd ʔal q̓xʷlilap ʔal kʷi ƛ̓usƫigʷids (h)əlgʷəʔ tiʔəʔ liɬdᶻixʷ sʔuladxʷ. ƛ̓ugʷiidəq (h)əlgʷəʔ dxʷʔal bəƛʷaʔkʷbixʷ ʔi(h)išəds. ƛ̓uhədhədiwbəxʷ (h)əlgʷəʔ dxʷʔal tiʔəʔ pigʷədalʔtxʷ gʷəl ƛ̓ugʷaadil (h)əlgʷəʔ.

diɬ kʷi sɬčil ʔə tiʔəʔ ləgʷəb. ʔa tiʔəʔ syəcəbs. ʔa ƛʷəɬ tiʔəʔ x̌əɬ ti ʔiɬdᶻixʷ hikʷ siʔab ləčitil tul čaʔkʷ.

cutəxʷ tiʔəʔ sdᶻixʷqs ʔə tiʔəʔ ʔalʔal ʔal q̓xʷlilap. "ƛ̓ubəxʷ čəɬ bəƛʷəƛʷ ɬuƛʷiƫ dxʷʔilgʷiɬ čəɬa ɬuadᶻaqəd tiʔəʔ ləʔuɬuɬ, ləddᶻəx̌əx̌bitubuɬ.

hay, ʔiləxʷ tiʔəʔ sdᶻixʷqs ʔə tiʔəʔ q̓xʷlilap čəɬa bəƛʷəƛʷ ʔugʷu(h)ucid. ƛʷiƫəxʷ čəɬ ləƫilib ʔal kʷi səʔibəščəɬ. ʔə(s)šuuc čəɬ tiʔəʔ ləʔəƛ̓. ʔə · · ƛ̓. ɬa · · lil. ʔi · ·, diɬ həẇəʔ tiʔəʔ higʷikʷ siʔab. yubəč tiʔəʔ siʔab ʔułčil dxʷʔal dibəɬ. ɬaliləxʷ tiʔəʔ yubəč.

ʔəsqʷibtub ʔə tiʔəʔ q̓xʷlilap ʔə tiʔəʔ haʔɬ sɬaʔɬgʷid gʷəl ʔaʔtxʷ (h)əlgʷəʔ tiʔəʔ stidgʷəd ʔi tiʔəʔ čalas ɬudəxʷəsɬagʷi(d)ubs yubəč gʷəl ɬuləsɬaɬq̓agʷil ʔal kʷi ɬusčubəstxʷtubs.* ʔəskʷədyalc tiʔəʔ səsaʔi̓ʔ iəgʷəb ʔal tiʔəʔ sɬagʷid. hay, ʔibəštubəxʷ yubəč dxʷƫaq̓t dxʷʔal ti pigʷədalʔtxʷ. ləƫilib kʷi bəƛʷ gʷat ləʔibəšəs.

łčil dxʷʔal ti pigʷədalʔtxʷ. hədiẇtub yubəč. ƫigʷtubəxʷ. ʔuǩʷəxʷ. qitalʔtxʷəxʷ, buusaɬ kʷi sqitxʷs (h)əlgʷəʔ, cƛʷaqaqid ləƫilib ʔuǩʷəs. qits.

gʷəƛ̓əlad tiʔiʔəʔ ʔal kʷi ƛ̓usʔalils tiʔəʔ x̌əčadiʔ ʔə tiʔəʔ ʔalʔal. buusaɬ kʷi ƛ̓usgʷəƛ̓əlads ʔaliləs tiʔəʔ x̌əčx̌əčadiʔ.

*[ʔal tudi tuhaʔkʷ- t(u)asɬagʷlax̌ədbitəb ʔə tiʔəʔ qʷiq̓ʷ stubš tiʔəʔ siʔab yubəč gʷəl ləʔibəštxʷ.]

They said to him. "You will remember us, honorable King Salmon. You will return home and shall tell your people. 'I arrived to the people at Tulalip. They treated me very well. The people knew how to practice and show respect. We should return to them so that they shall never need to be short of their supply of salmon ever!' "

I have finished.

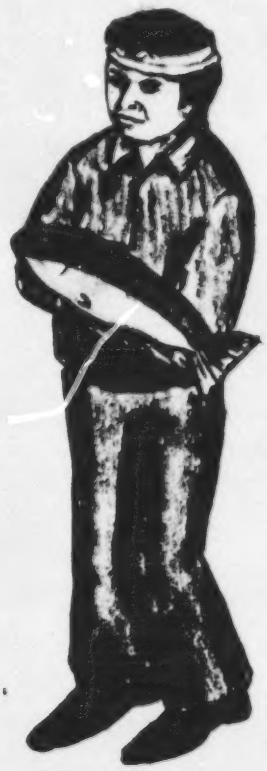
ʔuǰʷəxʷ, šədᶻaləxʷ (h)əlgʷəʔ ʔal kʷ s(h)uys ʔə tiʔ ʔ suƫigʷitəbs tiʔəʔ siʔab yubəč.

ʔəɬtubəxʷ tiʔəʔ ʔaciɬtalbixʷ. ʔəɬʔəɬad (h)əlgʷəʔ ʔə tiʔəʔ sʔuladxʷ. huyucid. hay- bəcilitəb tiʔəʔ tusǰiyus ʔə yubəč, tiʔəʔ čətšads, tiʔəʔ sǰəǰəč. bəkʷədkʷədyalc tiʔiʔəʔ ləgʷəb.

bəʔiləxʷ tiʔəʔ ḏxʷlilap. ƙʷiƫ(t)ubəxʷ yubəč dxʷʔal ti q̓iƫbids. huy q̓ilitəbəxʷ gʷəl ʔišɬ tiʔəʔ səsaʔliʔ ləgʷəb dxʷʔal ɬuscaʔkʷtubs tiʔəʔ tuyubəč. gʷəl ʔabaqtub dxʷʔal ti sgʷaʔs swatixʷtəds.

cutəbəxʷ, "ɬ(u)aslaǰdubuɬ čəxʷ, siʔab yubəč. ɬuƫuƙʷ čəxʷ čəxʷa ɬuyəcəbtʼ t(i)adʔi(h)išəd. tuɬaʔčəd dxʷʔal tiʔiɬ ʔaciɬtalbixʷ ʔal ḏxʷlilap. haʔɬ kʷi ʔalʔalustubšs (h)əlgʷəʔ. haac tiʔiɬ haʔɬ ǰəč ʔə tiʔiʔiɬ ʔaciɬtalbixʷ. ƛub čəɬ ɬubəbəikʷ dxʷʔal caadiɬ dxʷʔal kʷi sxʷiʔs kʷi ɬusəsq̓(ə)cabs (h)əlgʷəʔ ʔə kʷi sʔuladxʷ dxʷʔal cƙʷaqid.'"

huyəxʷ čəd.



The Naming Ceremony

From Dewey Mitchell, Upper Skagit, 8–16–79

Indian names are considered family property. Each name is a possession to be respected and treasured. The name is considered a living identity*, recognized by all Indians. The history of a name is carefully retained whenever possible.

As individuals become members of the winter longhouse activity, it becomes to some an imperative necessity to have an Indian name as they fulfill the responsibilities they assume as active members.

Years ago, the custom among some of our people was simply to observe the young as they grew and select from among them which one should best bear the responsibility of a respected ancestral name. Family elders were then called to witness this occasion but it was not a large potlatch attended by everyone. This was validation enough for the turn of the century generation. Names were then plentiful as each family could draw from a storehouse of well-remembered ancestral identities, those names that had been worn by our ancestors before we were tagged and labeled with names which were easy for non-Indians to pronounce.

Now, as a family decides to bestow an Indian name upon a member of the family, it must carefully search for one which can rightfully be given through hereditary right or as a gift from the owner family. After this has been done, the family plans for the occasion. It saves for the stacks of gifts which are given to the attending guests. Invitations are usually circulated by means of the Indian telegraph, word of mouth.

*Because a name is inherited from an ancestor it is kept ***alive*** ***by someone carrying or wearing it. It continues to be a living*** identity by its use. Just as Webster says "A language is kept alive by it s use."

Done simply: Those receiving names stand on a blanket and the speaker announces the name being bestowed and its origin and the person who has given it. Family members distribute gifts to the guests and the ceremony is done.

More elaborately: Those receiving names form a procession out of sight of those in attendance. They make an entrance accompanied by a song sung by a ritualist. Each person in the procession is draped with a blanket or shawl, and has a colorful kerchief tied around his/her head. After this grand entrance, the speaker whose blanket is pinned with money (evidence of the family's appreciation) now proceeds with the announcement of the name along with its origin and the person who has given it. He also accepts and announces contributions from guests who are taking advantage of the occasion to financially help this friend or relative who is putting up this party with a public contribution which is done either in payment of a debt or as a symbol of family solidarity and affiliation. Now gifts are distributed to guests. The witnesses who choose to do so now make their speeches of advice and the ceremony is completed. A feast is always given, if not before, after the ceremony

We are gently but firmly advised and cautioned to carry and wear our names with the dignity and respect that our ancestors would naturally expect.

If the history of the name has been retained, often we find that it originated from an ancestor's spirit power.

The ceremony may be held either in a longhouse or a large community building. If the family elects the longhouse, usually it would be included with other work** taking place during the winter spirit dance season. In either case, a speaker is chosen by the family. He calls witnesses to listen and then later, to remember and repeat to those who are absent all that he is hearing and observing on this occasion. Witnesses sometimes respond after the ceremony with speeches of advice to the person who has just received a new name. The family may choose either a simple or more elaborate ritual.

**During the winter months when active members of the longhouse, sing their spirit songs, activities other than singing these songs are referred to as *work*. Such things as:

A family calling for witnesses as they publicly thank a shaman for help he has given them.
A new spirit dancer donning his costume for the first time.
The sgʷədilič specifically called to perform a function.
A memorial for a dead person.

ʔudaq̓(h)ətəb

(The Naming Ceremony)

tiʔəʔ sdaʔ gʷəl gʷələł tiʔəʔ ʔaciɬtalbixʷ tuɬʔal kʷi tuyəɬyələbs.

The names belong to the Indian from their ancestors.

dəxʷəslaʔtədəxʷ ʔə kʷi ʔaciɬtalbixʷ čačas.

It is how some Indian youth will be identified.

ʎubisitəb kʷi čaʔčas ləʎaxʷəs gʷəl ʔəssuucəb tuɬʔal haʔɬ x̌əč. gʷəɬ haʔɬ x̌əč.

Young people are thoughtfully observed as they grow. The youth who possesses the valued character traits are selected to carry and honor ancestral names.

cutəb, "ʔuʼ, dəgʷiʔ kʷi gʷələskiistxʷ, gʷələsulaʔəd tiʔəʔ tusdaʔ ʔə tiʔiɬ tusdzixʷqs ʔə tiʔəʔ t(u)dəxʷəsʔəʎ ʔə tiʔəʔ t(u)adʔiišəd."

He is told, "Oh, it will be you who will stand it up, bring forward the name that belonged to the leader of your ancestors."

ʎugʷiidaqəxʷ kʷi ʔiišəd ʔə tiʔəʔ čačas dɛʷʔal kʷi gʷəsəshaydubsəxʷ ʔə kʷi bəƛʷ gʷat tiʔəʔ sdaʔ łučaʔkʷtub.

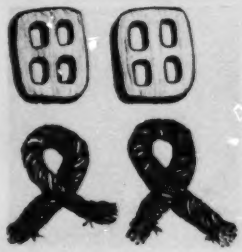
The relatives of the youth now invite the people so that everyone will be informed about this name that is brought out [validated].

ʔəsʔistəʔ tiʔiɬ xʷʔaʔəbsəxʷ ʔal tiʔəʔ sləx̌il.

That is how it is practiced at the present time.

21

Power Boards



The name of the power boards in the Lushootseed language is sgʷədilič.* They are an especially unique part of our culture. A very limited number of Indians have earned the ability to use them.

To my knowledge, this ability was developed mainly among our Skagit River Indians. People have indicated that you can only earn the power if it is in your family already.

An elder explained to me, "in the beginning, the sgʷədilič was given to the Indian to heal the illnesses that would afflict the people."

The man who earned the right to use the power boards had a song that he sang. Two young men were chosen to hold each of the two power boards. His song then put the boards into action, pulling the men who were holding them around the longhouse until the song ended.

The helping power of the sgʷədilič could also find things that were lost. It could even find the bodies of people who had drowned in the river or bays. It could find belongings that were lost or stolen.

Long ago, when one possessing the power of the sgʷədilič became old, the was taken, carried away to be hidden sometimes in an old dead hollow cedar tree. They are deposited there, not to be removed by anyone. They are finished. sgʷədilič is put to rest.

This is all concerning the sgʷədilič.

*The sgʷədilič, a spirit power which some individuals earned by questing and occasionally by inheritance, has special shapes and purposes. The one who receives this power is shown which shape his sgʷədilič is to have. The shape most people have seen and heard about are the rectangular "boards". The owner receives the supernatural power to see beyond the *ability* of the human eye. They see with the "spiritual eye" to diagnose an illness or perform other tasks which the sgʷədilič has the *ability* to perform.

sgʷədilič

(power boards)

tiʔəʔ sgʷədilič gʷəl tusʔabadəb ʔə kʷi x̌ax̌a ʔal kʷi sdzixʷs tushuys tiʔəʔ swatixʷtəd.

xʷiʔ ləx̌ʷuɬ dc̓uʔ tiʔəʔ səshuy ʔə tiʔəʔ sgʷədilič. ƛušułtub ʔə tiʔəʔ ɬuhaydxʷəs tiʔəʔ sgʷədilič. ƛuhaydxʷ ʔəsčal kʷi ɬusəshuy ʔə tiʔəʔ sgʷədilič ɬujəctxʷ gʷ(ə)ʔəxʷjəctxʷabəs.

tuyəcəbtubš ti siʔab dsqa pətius. cəlac tiʔəʔ səshuy ʔə tiʔəʔ sgʷədilič. gʷədaʔadupəd čəɬ:

t̓əqt̓əqac	Vine maple
x̌əpayac	Cedar tree
stidgʷəd	Cedar sapling
słaʔgʷac	Cedar bark
c̓ƛaʔakʷbixʷ	Rock (tribe)

ʔaɬ tudi tuhaʔkʷ gʷəl ʔa tiʔəʔ tuʔabsgʷədilič gʷəl x̌ʷuɬ ƛułəgʷɬ tiʔəʔ sgʷədiličs ʔal ʔalʔal gʷəl ƛuʔux̌ʷ ƛuyayus ʔə kʷi diʔɬ stab ɬusyayuss. x̌ʷuɬ tiʔəʔ sťilibs tiʔəʔ ƛujəctxʷ yəx̌i ʔal tiʔəʔ sťilibs tiʔəʔ sqəlalituts, tiʔəʔ sqʷiqs. diɬ tiʔəʔ sťilibs kʷi gʷəʔilitəb ʔə tiʔəʔ ʔabsgʷədilič gʷəl gʷəkʷaxʷdubut tiʔəʔ ʔəsx̌əɬ, gʷəʔəy̓dub tiʔəʔ ʔəsx̌ʷiɬ, gʷəlaʔtəb tiʔəʔ dxʷsqada. diɬ syayus ʔə tiʔəʔ absgʷədilič.

ʔaləxʷ kʷi tuslu ƛəbsəxʷ tiʔəʔ ʔabsgʷədilič ʔal tudi tuhaʔkʷ, tukʷədatəb tiʔəʔ sgʷədilič gʷəl tuʔuxʷtub, [p̓ədičtub] dxʷʔal kʷi čad gʷəsəsčadzʔtubs, ʔaləs kʷi x̌alabac [tiʔiɬ ʔəsčəb x̌əpayac, ʔəsluʔ]. t(u)əsdəgʷaxʷ ʔal tiʔiɬ gʷəl xʷiʔəxʷ gʷəgʷat ɬulild tuɬʔal tiʔiɬ dəxʷʔas. hay, huyəxʷ. qagʷəxʷ sgʷədilič diɬ shuys tiʔəʔ dxʷʔal adad sgʷədilič.

Bone Game

from Martin Sampson, Skagit

As an elder explained to me:

"This game is called sləhal in our language. It is usually played outdoors in the summer time. The people who want to play this game line up in teams facing each other. They sit on the ground. Each side chooses a leader. He is usually the owner of the two pairs of deer bones that are used in the game. One bone is marked with two black bands around it and the other is plain. The objective is to guess in which hand the plain bone is hidden. There are ten tally sticks plus one that is called the "kick" stick.

Before the game begins, each side collects and records money in equal amounts for each side. This will be the pot that the winning team divides at the end of the game.

To decide which team starts the game, the leader who guesses the plain unmarked bone twice wins the kick stick for his team. He then starts the game by leading his group as they sing his song. He indicates two people who will hold the two pairs of bones. They shield their hands from view as they decide in which hand to hold the plain bone.

The song is accompanied by a drum-beat. Sticks are pounded on boards lying on the ground in front of the players.

The leader on the opposite team now tries to guess in which hand the unmarked bones are. Each time he guesses incorrectly he must throw one of his tally sticks to the opposition. When the leader has guessed both of the unmarked bones, they are thrown to his team.

He chooses two players to hold the bones and then leads his group as they sing his song.

The game is over when one team has lost all of the tally sticks to the other side."

sləhal

(Bone Game)

ťədacut tiʔiʔəʔ. łuləhaltxʷ tiʔəʔ dəčaʔkʷbixʷ. kʷədadəxʷ (h)əlgʷəʔ tiʔəʔ sgʷaʔs (h)əlgʷəʔ taləs gʷəl łaq̓ašəxʷ. ləxalatəbəxʷ. ʔaləxʷ tiʔəʔ sləxil gʷəl ləxalatəbəxʷ ʔəsʔəxid kʷi sʔa(h)s kʷi subəčalikʷ ʔə tiʔiʔəʔ. x̌ʷul ʔuhuy gʷəl q̓ʷu(ʔ)tubəxʷ ʔə tiʔəʔ ƛuləx̌ałš. tiʔaʔəxʷ ti sgʷaʔčəł sbəčalikʷ. huy gʷəl huyutəbəxʷ ʔə tiʔił diʔilc. q̓ʷu(ʔ)gʷəsəxʷ. x̌ʷuɬ ləq̓algʷəs. huy ləhaləxʷ tiʔiʔəʔ.

ʔaləxʷ tiʔə ʔ dsəsləqədəxʷ. sbəlqʷ awiyəʔ ƛudaʔatˢb həlgʷəʔ skiktəgʷəl ʔal kʷi tudᶻixʷ. ƛuʔabyitəb tiʔəʔ diiču ʔʔal ti diʔilc ʔə tiʔəʔ sləhal. kʷədatəb ʔə tiʔəʔ c(əd)iɬ diiču ʔ, tiʔəʔ dᶻixʷixʷ, čatələʔ tiʔəʔ diʔəʔ diɬ sdᶻixʷqs ʔə tiʔəʔ. kʷədadəxʷ (h)əlgʷəʔ gʷəl ƛukiktəgʷəl tiʔəʔ. gʷəɬ spuyaləpəbš sgʷədgʷatəd tiʔəʔ skiktəgʷəl. sgʷaʔčəł tiʔəʔ sbəlqʷawiyəʔ. gʷatəxʷ ʔukʷə̄(d)dxʷ tiʔəʔ dᶻixʷ. ťabdub tiʔiɬ gʷə̄l kʷədad tiʔəʔ ċəlalqs gʷəl ʔabš tiʔəʔ dəčuʔ.

tuɬʔahəxʷ gʷəl ʔux̌ʷəxʷ tiʔəʔ sləhaləxʷ. ʔabiɬəxʷ xʷuɬ saliʔači kʷi sċəlalq ʔəshuyutəb ʔə tiʔiʔaʔ. gʷəl ʔal tiʔəʔ (ʔud)əgʷsbids (h)əlgʷəʔ. ʔabiɬəxʷ ƛusaliʔił kʷi saliʔači. gʷəl saliʔəxʷ tiʔəʔ sċəlalq ʔəskiistub ʔal tiʔəʔ ʔilax̌əd. ʔəsxʷuk̓ʷtub.

ƛubək̓ʷil tiʔəʔ sċəlalq ʔə tiʔəʔ łəq̓ilc. tiʔəʔ saliʔačiʔ, łuləʔabš dxʷʔal sbək̓ʷils dxʷʔal tiʔəʔ ləċəlalikʷ. kʷədatəbəxʷ ʔə tiʔəʔ ʔuċəlalikʷ tiʔəʔ sċəlalq gʷəl ċələdəxʷ ʔal tiʔəʔ sulabids.

xʷiʔləṗaƛaƛ tiʔəʔ tusəshuy ʔə tiʔił luƛluƛ. bək̓ʷ tuɬʔal tiʔəʔ diʔəʔ spiċikʷ. ʔabš tiʔəʔ x̌əčadad dxʷʔal tiʔəʔ sləhal. kʷədatəb ʔə tiʔəʔ dxʷsləhal, kʷədaʔ gʷə̄l ləda ʔad tiʔəʔ swatixʷtəd. ʔabš tiʔəʔ x̌əčadads. "łukʷədad čəxʷ čəxʷa ɬ(u)astix̌ədxʷ tiʔəʔ sċəlalq." gʷəl ʔəsʔuk̓ʷ dxʷʔal cədił tiʔəʔ šəqyaqid ʔə tiʔəʔ ċəlalq tiʔəʔʔəsdᶻubyalc diʔaličup. dił sgʷaʔs. ʔaləxʷ tiʔəʔ suċəlalikʷs, kʷədadəxʷ gʷəl ləʔaʔəd ʔal ti čitbids. ck̓ʷaqid ləx̌əčadadid tiʔəʔ pədixʷ. "ʔəskʷədad čəxʷ tiʔəʔ."

gʷəl x̌əɬ ti ṗaƛaƛ ləcuxʷalusəd tiʔiłaʔ. kʷaʔ ləcux̌əčadadid dxʷʔal tiʔəʔ sʔacuss (h)əlgʷəʔ dəxʷx̌əbil ʔə tiʔəʔ. xʷiʔəxʷ gʷəs(h)aʔɬ gʷəsə(s)šuɬs. x̌əɬ ti ʔubaliic tiʔəʔ suhuys. x̌əčadadid tiʔəʔ stabtablax̌əd ʔə tiʔəʔ də(xʷ)xʷak̓ʷils, dəxʷgʷəƛələds ʔə tiʔəʔ sudᶻigʷicuts. bək̓ʷ tiʔəʔ ʔa(h) tiʔəʔ x̌əčadad.

ʔəsʔistəʔ tiʔił səshuys.

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ʔəsʔistəs tisəs ƛushuys.

This is how they do it.

Part 2

About Lushootseed

Who Speaks Lushootseed (look again at the map on page 5)

When white people first came to what is now Washington State, there were about 20 different Indian languages spoken here. Some of these languages are not used anymore, but over 12 of them, like Lushootseed, are still spoken.

In the old days, all the Indian people living near Puget Sound spoke Lushootseed, and all of those between Puget Sound and the Cascade Mountains spoke Lushootseed. North of the Skagit River (in the present U.S.), two other Indian languages were spoken. On the Olympic Peninsula six more languages were spoken. And east of the Cascades and south of Puget Sound lived people who spoke a great many other languages. Then, as today, many Indian people knew more than one language.

Among the Lushootseed-speaking people, local groups had different ways of pronouncing words. Sometimes even the words they used varied from place to place, from river to river and from north to south. Today, the varieties of Lushootseed are named after those who speak them. Some of these varieties are Skagit, Snohomish, Snoqualmie, Suquamish, Duwamish, Muckleshoot (of the Green and White Rivers), Puyallup, Nisqually, and Sahewamish. Although there are differences in language among these groups, the people can all basically understand one another.

Lushootseed has been a written language only very recently. Linguists -- people who study languages -- use the term "oral languages" to describe the many languages that are spoken but not written. People with oral languages rely on their memories and upon each other (not on lists) when they think of each other, where friends live, what has to be done, and so on. Cultures with oral languages depend on people's memories for keeping their historical records and literatures. Lushootseed speakers have committed many, many legends and lengthy tribal histories to memory.

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SOUNDS IN LUSHOOTSEED

All languages are made up of sounds. Although sounds may seem to come only from your mouth, many parts of your body are involved in making them: your lungs, throat, vocal chords, nose, tongue, and lips. The mouth and throat are like the soundbox of a guitar, but your soundbox is much more changeable. The number of different sounds that a human can make has never been counted but probably runs into the thousands. Any one language uses only a small portion of all the possible sounds. Different languages use different sounds. For example, Lushootseed has many sounds which are never used in English.

If you were to listen to the Lushootseed language, you would notice that it is full of scraping and clacking sounds -- sounds that you are not used to hearing at all, let alone hearing in a language. Lushootseed sounds unlike any language of European, Asian, or African origin. It has more sounds in common with other Native American languages than with languages of the other continents, although the different Native American languages are not very much alike either.

Written Lushootseed uses a special system of letters to represent its different sounds. It is the same system of letters which linguists have developed to use for all "oral languages." In this system, each letter represents one sound and only one sound. The symbol č, for example, represents the "ch" sound as in the English word "church". In the Roman alphabet -- the alphabet used in writing English -- two letters are needed to represent this one sound. One special advantage of the Lushootseed alphabet is that all spelling is phonemic. That means that all words are spelled as they sound to people who use the language. English words are not spelled this way, as you well know. For example, in English, the word "phonemic" starts with a "ph" that is pronounced like an "f". In the linguist's system of letters, all words beginning with the "f" sound would be spelled with an "f".

Let us take a look at the Lushootseed alphabet:

a b c ć č č̓ d ə g g̓ h i d̓ j k ƛ k̓ ƛ̓ l ɬ ɬ̓
ʎ p p̓ q q̓ q̓ ̓ q̓ s š t t̓ u w ẇ x x̓ x̌ x̌̓ y ẏ ʔ

Many of the letters in the Lushootseed alphabet represent sounds which we could never accurately write using the Roman alphabet. One example is the letter ɬ . The word "Seattle" is an approximate spelling of a Lushootseed name "siʔaɬ" which has "ɬ" as its ending sound. But "ttle" is not really the Lushootseed sound at all. In fact, it is difficult to tell you what the sound of the "ɬ" is without pronouncing it for you. Try saying the word "clay" very slowly, drawing your tongue slowly, blowing air out the sides of your mouth: c...l...a...y. The sound between the "c" and the "l" is the sound "ɬ".

Another aspect of the Lushootseed alphabet is that sound differences that we really don't hear in English are distinguished. For example, say the sound of "p". Now, imagine that you are trying to get a blade of grass off the tip of your tongue, and say the sound again: "p! " You may notice that you tighten your throat to get more air out as you say the second, sharp "p". That tightening in your throat is called "glottalization", from the word "glottis", meaning throat. In Lushootseed, tightening your throat while you say "p" makes a difference in what word you are saying. For example, a word "qəp" means "foolish", but with a "glottalized p" -- "qəp"-- it means to "land lightly". In the phonemic spelling system, the little mark ̓ over a letter means that the sound is "glottalized". Look at the Lushootseed alphabet and look for all the sounds which are said with a tightened throat.

One glottalized letter is different from all of the others, since it represents just the throat tightening action between sounds. This happens in English when we say "uhn-uhn", meaning "no". The space just before the second "uhn" is the sound of your throat tightening. In Lushootseed, that action of your throat is represented by the "ʔ".

Now let us look at the phonemic spelling of "Lushootseed". In this book, the word Lushootseed is abbreviated somewhat and is spelled using the Roman alphabet, so that English speakers could more easily, if not exactly, pronounce it. The Lushootseed people's own word for the language is "dx^{w}ləšucid". ("dx^{w}...ucid" means "language"; the middle part, "ləš", refers to Puget Sound and its people.)

The "d" represents the same sound as the "d" in "dog".
The "x^{w}" represents the sound of "wh" in "where", but a little more forceful.
The "l" represents the same sound as the "l" in "English".
The "ə" represents the sound of the "u" in "up".
The "š" represents the sound of the "sh" in "hush".
The "u" represents the sound of the "u" in "union".
The "c" represents the sound of the "ts" in "hats".
The "i" represents the sound of the "ee" in "seed".
The "d" represents the sound of the "d" in "dog" (as line 1).

Try to say the whole word using the symbols:

d--x^{w}--l--ə--š--u--c--i--d.

CHART OF THE LUSHOOTSEED ALPHABET

Sounds in the Lushootseed language are different from sounds in English. The words "glottalized" and "labialized" are two technical words used by linguists to describe what occurs when certain kinds of sounds are made. We have already discussed glottalization, the tightening of the throat, which is denoted by the small ' mark appearing over the letter. Labialization occurs when the lips are used to round off a letter. Labialized letters are written with a raised "w", as in the letter k^{w} . "k^{w}" is pronounced in Lushootseed like the "qu" in the English word "queen". Some sounds are both glottalized and labialized, and these are listed on the last line of the chart on the next page.

In using this chart, please note that the pronunciation of some of the letters on the first line is more specific than the English pronunciation. Other letters represent sounds not found in English. The pronunciation of these letters is explained. The remaining letters are pronounced as they are in English.

a	b	c	č	d	dˢ	ə	g	h	i	j	k	l	ɬ	m	p	q	s	š	t	u	w		x̌	y		
		c̓	č̓								k̓	l̓			p̓	q̓			t̓		w̓				ʔ	glottalized
							gʷ				kʷ					qʷ						xʷ	x̌ʷ			labialized
											k̓ʷ					q̓ʷ										glottalized and labialized

a like "a" in "father"
c like "ts" in "cats"
č like "ch" in "church"
dˢ like "ds" in "rods"
ə like "u" in "up"
i like "ee" in "seed"
ɬ (see p. 33)
ƛ like "t" and "l" said both at the same time. Say "night light" but run the "t" into the "l" to make a smacking sound on the roof of your mouth.
š like "sh" in "shut"
u like "u" in "union"
xʷ like the "wh" in "where" but a little more forceful
x̌ sounds something like the way Mexicans say the "x" in "Mexico", but still farther back in the throat.
ʔ (see p. 33)

LUSHOOTSEED WORDS AND PHRASES

In all languages, sounds are combined to make words and phrases. Not every word of one language can be translated exactly by a word of another language. Sometimes an entire phrase is needed in one language to approximate the meaning of a word in another language. Sometimes the grammar or style of a language makes certain ideas more explicit in that language than they are in other languages.

Each language differs more from some languages than it differs from others. For example, English is part of the same family of languages as Dutch and German. It would be much easier (but maybe less rewarding!) for an English speaker to learn one of those languages than to learn Lushootseed. Likewise, translating German or Dutch into English is a much simpler task than translating Lushootseed into English. Many of the meanings of words and phrases are similar and many of the grammatical rules are the same for languages that are in the same family.

In translating between languages as different as Lushootseed and English, specific meanings often get lost or altered. (This also happens when translating from German or Dutch into English, but much less is lost.) The Lushootseed language reflects the activities, values and feelings of the people who speak it.

In English, there are not always words to express these Lushootseed ideas very exactly. Language and culture (the understandings which people have of their own world, their activities, their values and feelings) are always closely linked together and are almost inseparable.

To give you an idea of how meaning gets lost or altered in translating from Lushootseed into English, let's look at the first sentence in the "First Salmon Ceremony".

We, the people of the Lushootseed, extend our appreciation to the salmon when they first arrive in the month of June.

The words in Lushootseed which have been translated to read "the month of June" are "pə(d)dˑətgʷad sɬukʷalb", which can be literally translated as "time of salmonberry month". Instead of dividing time into 30 or 31 day periods, the Lushootseed people refer to the time of year by the activity that takes place during that time. In this case salmonberries are usually gathered in June; June is salmonberry gathering time. This tells us something about how the Lushootseed people live as well as how they think about time. In translating the sentence, taqʷšəblu chose to use the word "June" since most English speakers would not have understood what was meant by "salmonberry month".

Another example of language reflecting the values and activities of the people who speak it is found in the first paragraph of the "First Salmon Ceremony".

We, the people of the Lushootseed, extend our appreciation to the salmon when they first arrive in the month of June. This is what I observed at Tulalip as my people gave thanks in a first salmon ceremony.

In this paragraph, there are two different Lushootseed words used for "people": "ʔaciɬtalbixʷ" and "ʔi(h)išəd". Each has a slightly different meaning. The first, "aciɬtalbixʷ", is a more general term, meaning any group of Indian people. The second word for "people", "ʔi(h)išəd" refers only to those people who are one's relations. In the Lushootseed language, there are many more words than there are in English to express the relations between people or groups of people. This feeling for relation and establishing exactly what the relation between people is, is very important in the

Lushootseed culture. For example, "q̓ʷu?səd" refers to "close relatives",and "syəyaya?" means "friends" but still implies at least a distant relatedness. There is no word that means simply "friend" without implying a kind of relative. And, interestingly, there is no general word meaning "family". The language has more specifically defined words for relations instead of having the general term.

Most languages have many words which do not mean very much by themselves, but which change the feeling, tone, or point of emphasis in a statement. Examples of these kinds of words in English are *"really"*, *"indeed"*, *"even"*, and *"just then"*. Other examples are found in some uses of the little words "a", "the", and "that". Compare the feeling that these words give in the sentences below:

I wanted a car.

I saw the car.

I bought that car.

It is THE car for me.

These kinds of attitude words are very important in Lushootseed. Let's look again at the first sentence in the "First Salmon Ceremony":

We, the people of the Lushootseed, extend our appreciation to the salmon when they first arrive in the month of June.

In Lushootseed, the Phrase "to the salmon" is written "dxʷal tiʔəʔ sʔuladxʷ". The word "tiʔəʔ" cannot be translated very exactly into English. In this sentence, the word "tiʔəʔ" gives importance to the salmon. It is THE salmon, the salmon that we have been waiting for, tiʔəʔ salmon.

ARRANGEMENT OF WORDS INTO SENTENCES

In all languages, words are arranged in a certain order to express thoughts and ideas. In Lushootseed sentences, the action word (the verb) always comes before the actor (the noun). To say or write "King Salmon lands", the word "ɬaliləxʷ" -- meaning "lands" -- comes first.
The whole sentence looks like this: ɬaliləxʷ tiʔəʔ yubəč
Word-by-word this means: lands this King Salmon

(Do you remember what we just said about the Lushootseed word "tiʔəʔ", "this"? Here, "tiʔəʔ" is used before King Salmon to express the importance of the King Salmon who has just arrived.)

WORD CHANGES

Like most languages, Lushootseed employs prefixes and suffixes to change the meaning of words. Prefixes are the small words and syllables that come before the main (root) word, like "pre-", "un-", and "re-" in English. Suffixes are the small words and syllables that come after the main word, like "-ed", "-er", and "-ful". Lushootseed uses many more prefixes and suffixes than English does.

Let's look at a word out of the "First Salmon Ceremony", which has both prefixes and suffixes: "ƛ̓usq̓ils". "ƛ̓usq̓ils" loosely translated into English is "their arrival". Here is how the word looks when broken down into its prefixes and suffixes: (The main word q̓il is underlined.)

ƛ̓u	-	s	-	q̓il	-	s
(habitual)		(noun)		arrive		their

The "s" before "q̓il" ("arrive") freezes the action into something like the English "arrival" or "arriving".

In Lushootseed, the "s" before a verb or adjective turns that action or quality into a kind of noun. In English, there are many ways of making nouns from verbs. Some examples are:

arrive	arrival
remove	removal
steal	stealth
heal	health
enjoy	enjoyment

Some of these English nouns retain more of a sense of action than others do. To Lushootseed speakers, all the "frozen" verbs retain their senses of action. That is why we must say that the "s" in Lushootseed turns a verb into a kind of noun; it is not the same kind of noun as English speakers use. In fact, many times the Lushootseed root verb continues to act as a verb even after it has been "frozen". Notice that while the frozen verb "s-qil" can be translated as "arrival", taqʷšəblu kept it as a verb in the clause "...when they arrive."

The "s" suffix after "qil" refers to any third person; that is, it can refer to it, him, her, or them. In this context, the "s" refers to a "them", to the salmon, and can be translated as "they" or as "their". Choosing "they" or "their" depends on whether you use "arrive" or "arrival" for the frozen root verb. Lushootseed has several kinds of pronouns. Some, like English pronouns, are separate words and can stand alone. Others are prefixes and suffixes, like this "s".

The prefix "ʔu" is a verb aspect. In English, we have verb tenses. A verb aspect is different from a verb tense in that it tells something about the action, not when the action happened. In Lushootseed the "ʔu" prefix is used to express action that occurs again and again, customary action. In fact, the entire first paragraph of the "First Salmon

Ceremony" is made up of "ʔuχ" verbs because the action being described is what usually or customarily happens in a first salmon ceremony. In the second paragraph the "ʔuχ" is dropped from the verbs. No longer is the action customary. A specific ceremony that actually happened is being described. The second paragraph begins, "Soon a young man arrived." This is a specific young man. Note that because English does not have an exact equivalent to the "ʔuχ" verb prefix, the English translation does not reflect this difference in tone as clearly as it is expressed in Lushootseed. In fact, a tense shift occurs in the second sentence (of the English version) as taqʷšəblu shifts from her introductory comment to describe what took place on a particular day. Her excitement begins to grow as she tells us about this very important event.

Now let's review the word "ʔusqʼils" and put it back together again.

ʔuχ	s	qʼil	s
(habitual)	(noun)	arrive	their

Translated into English, many words are needed to express the meaning: "their customary arrival", "their usual arriving", or "as they generally arrive." Using smooth English, we have to rely on a loose translation and give up some of the original meaning: "their arrival" or "...they arrive."

ʔuχ	- s -	qʼil	- s
(habitual)	(noun)	arrive	(3rd person)
customary	arrival		their

... they arrive ...

We, the people of the Lushootseed, extend our appreciation to the salmon when they first arrive in the month of June.

A CLOSE LOOK AT THREE PARAGRAPHS OF THE "FIRST SALMON CEREMONY"

In this section, we will be taking a close look at the first three paragraphs of the "First Salmon Ceremony" text. Before beginning this section, we suggest that you read through the entire English version of the "First Salmon Ceremony" on pages 14, 16. (You will notice, if you compare the Lushootseed and the English, that the Lushootseed paragraphs are not the same as those used for English. This reflects a difference in the narrative style. The paragraphs referred to in this book are the English style paragraphs, since paragraphs suit the English story-telling style better than they suit Lushootseed story telling.)

In the following Text Analysis, translating Lushootseed into English, the Lushootseed sentences are broken into phrases and each phrase is brought through three steps to arrive at taqʷšəblu's English version. In STEP ONE, the Lushootseed words are pulled apart to separate some prefixes and suffixes which alter the meaning of the root words.

In STEP TWO, the root meanings of the Lushootseed words are translated into English and grammatical terms are written in parenthesis. (Since some words and parts of words are untranslatable, their functions are given instead of providing an English equivalent. These functions are explained in the list of grammatical terms starting on page 43.) Steps one and two show you how the Lushootseed language is put together.

In STEP THREE, the root meaning and grammatical terms are combined to give a "literal" translation of the Lushootseed in English. You can easily see that such a translation does not produce smooth English. No matter how you rearranged the words, the sentences would remain awkward.

In STEP FOUR, taqʷšəblu's English version is underlined. This "free translation" conveys the feeling of the Lushootseed as well as the meaning. You can see that different individuals --

or even the same person at different times -- could give different "free" translations from the same Lushootseed phrase. More than one translation could be appropriate, but not every possible translation would convey equally well the cultural feeling of the original.

EXAMPLE OF THE TEXT ANALYSIS

ʔ̓u	- ʔab -	aɬ	x̌ɔč	čəɬ	STEP ONE
(habitual)	extend(personalizer)		thought	our	STEP TWO
customarily	extend	appreciation		our	STEP THREE
		extend our appreciation			STEP FOUR

It is a lot of work to study this translation of Lushootseed into English. However, by studying this process, you will be able to have a closer and more accurate feeling for the language of the people and therefore for the people themselves.

GRAMMATICAL TERMS

The following terms appear in the analysis of the "First Salmon Ceremony". The explanations given here are intended to help you see how the Lushootseed words and phrases "make sense."

Verb Prefixes

(future) - similar to the English future in that the action "will" happen. However, the Lushootseed prefix expresses expectation and intention, more than certainty and prediction. (ɬu)

(habitual) - habitual action. Here, the prefix is used to refer to actions that are cultural customs. It may also refer to personal habits. (ʔ̓u)

(perfective) - action that is completed (ə,ʔu)

(person, first) - see under "Other Terms".

(progressive) - action that is ongoing or actions that take place one after the other. (lə)

(stative) - a state or condition. (ʔəs)

Verb Suffixes

(inchoative) - means "becoming". Here, it means "become" in "become seated". (il)

(personalizer) - stretches and personalizes the meaning of the verb used with it here. See footnote 1 following the text analysis, page 53. (aɬ)

(middle voice) - a kind of action in which someone changes something about himself or how he is. The action is done on his own, and it is done for his own sake. "They went inside" is an example of "middle voice" because, literally, "they take themselves inside". (b,əb)

(person, first; person, third) - see under "Other Terms".

(stem extender) - lets a verb take a transitive suffix.(occurs only with certain verbs) (bi)

(transitive) - action that is done to something or someone by someone else. (t,d)

Other Terms

(attention) - This word focusses attention on something that is anticipated. It acts like the English "there", "There it was", or "It is indeed". It stresses "this" or "that", but it can stand as a sentence. (diɬ)

(comparative) - prefix to noun or adjective meaning "more" or "most". (iɬ)

(emphatic form) - a stressed form of pronoun, this form calls attention to a thing or person. It can be a complete sentence, meaning (for example) "We are the ones."(dibəɬ)

(modal particle) - means "seemingly" and refers to something known only because someone else said so, not because of direct experience. In the text, this refers to the "news" which the young man brings; the narrator has not yet seen this for herself. (kʼʷəɬ)

(noun) - this prefix "freezes" a verb or quality so that it is sometimes used as a noun. Sometimes the "frozen verb" is used as a subordinate clause would be used in English. (s)

(person) - refers to pronouns.

(first person) - I,my,me (first person plural)-we,our,us
(second person)- you,your (second person plural)-you,your
(third person) - he,she,it,his,her,its,him
(third person plural)-they,their,them

(reduplication) - changes a word's meaning by repeating some sounds.

(plural) - duplication of some of a word's sounds to form a plural. In addition, duplication of sounds in a verb means that the action or state described is happening to many people or things.

(stress) - makes the word uniquely so; means that a thing stands alone in some respect.

(remote) - a particle that modifies a noun form, indicating that it is hypothetical, vague, or removed from the present. (kʷi)

Text Analysis-

First Salmon Ceremony

Paragraph 1

We, the people of the Lushootseed, extend our appreciation to the salmon when they first arrive in the month of June. This is what I observed at Tulalip as my people gave thanks in a first salmon ceremony! They invited their friends from many tribes. Then they entered the longhouse and were seated.

Sentence 1

ʔu	ʔab - aɬ [1]		x̌əč	čəɬ	
(habitual)	extend	(personalizer)	thought	our	
customarily	→ extend appreciation ←			our	
			extend our appreciation		

dibəɬ	dxʷləšucid [2]		ʔaciɬtal -	bixʷ	
we (emphatic form)	Lushootseed		people	group	
we of	Lushootseed	→	people	←	
			the people of the Lushootseed		

dxʷʔal	tiʔəʔ [3] sʔuladxʷ		
toward	this	salmon	
to	the	salmon	
		to the salmon	

ʔal	kʷi	s - [4]	dᶻixʷ	ʔu	s -	q̓il	s
at	(remote)	(noun)	first	(habitual)	(noun)	arrive	(3rd person)
at	while/during	the	first	customary		arrival	his/their
				when they first arrive			

ʔal	kʷi	pə(d) dᶻətgʷad	s -	ɬukʷalb	
at	(remote)	time of salmonberry	(noun)	to be moon	
at such time as		salmonberry gathering		month	
				in the month of June	

We, the people of the Lushootseed, extend our appreciation to the salmon when they first arrive in the month of June.

Sentence 2

ʔəs - ʔistə ʔə[5] tiʔəʔ
(stative) thus of this
↘ this was thus ↙

this was

tiʔəʔ[6] ƛ̓u - d - s - šuuc
this (habitual) (1st person) (noun) look at
this customarily my observation
what I observed

tiʔəʔ d - ʔi(h)išəd[7] ʔal dxʷliləp ʔal kʷi
this (1st person) people at Tulalip . at (remote)
this my people at Tulalip while/during

at Tulalip as my people

ƛ̓u - s - t̓igʷi- d - s (h)əlgʷəʔ
(habitual)(noun) thank (transitive)(3rd person) they
customarily thanking it their

gave thanks

tiʔəʔ liɬ - dᶻixʷ sʔuladxʷ
this by way of first salmon
this through the first salmon

in a first salmon ceremony[8]

This is what I observed at Tulalip as my people gave thanks in a first salmon ceremony.

Sentence 3

ƛ̓u - gʷi(h)i - d - əq[9] (h)əlgʷəʔ
(habitual) invite (transitive) people they
customarily

they customarily invite people

dxʷʔal bək̓ʷ - aʔkʷ - bixʷ ʔi(h)išəd - s
toward all (plural reduplication) group people (third person)
toward ↘ each and every group of ↙ their people

their friends from many tribes

They invited their friends from many tribes.

Sentence 4

ʔu	-	həd	- həḋiẘ	-	b	- əxʷ	(h)əlgʷəʔ
(habitual)		enter	(plural reduplication)		(middle voice)	now	they
customarily		↘	many enter	↙		at that time	they

then they (many) enter

dxʷʔal	tiʔəʔ	pigʷəd	- alʔtxʷ [10]		gʷəl
toward	this	express spirit in song		house	and
into	the	↘ long house	↙		

into the longhouse and

ʔu	gʷaad	- il	(h)əlgʷəʔ	
(habitual)	sit(plural reduplication)	(inchoative)	they	
customarily	↘ many become seated	↙	they	

they were seated

Then they entered the longhouse and were seated.

Paragraph 2

Soon a young man arrived. He had some news! It seemed that there appeared to be a very important person coming in to shore. The leader from the Tulalip said. "We had better all go down to the shore to meet our visitor who arrives by water." Then the leader sang a song and we all joined him. We went down to the shore, singing as we walked. We could see someone coming. He came. Arrived.

Sentence 1

diɬ [11]	kʷi	s -	ɬčil	ʔə	tiʔəʔ	ləgʷəb	
(attention)	(remote)	(noun)	arrive	of	this	young man	
there it was		arrival		of	a	young man	

soon a young man arrived

Soon a young man arrived.

Sentence 2

ʔa ti?əʔ s - yəc - əb - s
exists this (noun) to tell (middle voice)(3rd person)
exists this ↘ news ↙ his

he had some news.

He had some news!

Sentence 3

ʔa k̓ʷəɬ ti?əʔ x̌əɬ ti
exist (modal particle) this as if the
exist (seemingly) this there appeared to be

it seemed that there appeared to be

ʔiɬ - dᶻixʷ hikʷ si?ab [12]
(comparative) first big noble
↘ biggest ↙ noble

a very important person

lə - čit - il tul̓ ča?kʷ [13]
(progressive) near (becoming) from offshore
↘ nearing ↙ coming in to shore

coming in to shore

It seemed that there appeared to be a very important person coming in to shore.

Sentence 4

cut - əxʷ ti?əʔ s - dᶻixʷ -qs
say now this (noun) first point
say now the ↘ leader ↙

now the leader said

ʔə ti?əʔ ʔal?al [14] ʔal dxʷlil̄əp
of this house at Tulālip
↘ from ↙ Tulalip

from Tulalip.

The leader from Tulalip said.

Sentence 5

"ʔ̓ʌ̓ub- əxʷ čəɬ bəkʷ̓- əkʷ̓
good now we all (plural reduplication)
it is good now that we all everyone

" we had better all

ɬu - kʷ̓it̓ [15] dxʷ - ʔil - gʷiɬ
(future) go down to the shore toward edge shoreline
go down to the shore

go down to the shore.

čəɬ - a ɬu - ʔadᶻaq̓ - əd
we and (future) meet someone
to meet

to meet

tiʔəʔ lə - ʔuluɬ lə - dᶻəx̌əx̌ -
this (progressive) travel by water (progressive) visit
this one travelling by water ↘ visiting ↙

bi - t - ubuɬ"
(stem extender) (transitive) (1st person plural)
us
our visitor who arrives by water "

"We had better all go down to the shore to meet our visitor who arrives by water."

Sentence 6

hay ʔil - əxʷ tiʔəʔ s - dᶻixʷ - qs ʔə tiʔəʔ dxʷliləp
then sing now this (noun) first point of this Tulālip
then sing now the ↘ leader ↙

then the leader sang a song [16]

čəɬ - a bəkʷ̓ - əkʷ̓ ʔu - gʷu -(h) - ucid
we and all (plural reduplication) (perfective) join mouth
we and all everyone during that time join voices

and we all joined him

Then the leader sang a song and we all joined him.

Sentence 7

k̓ʷi̓t	-	əxʷ	čəɬ	lə	-	t̓il	-	ib
go down to the water		now we		(progressive)		sing		(middle voice)
go down to the shore		we		↘		singing		↙

we went down to the shore singing

ʔal	kʷi	s	- ə	-	ʔibəš	-	čəɬ	
at	(remote)	(noun)	(progressive)		walk		(1st person plural)	
during such time as our walk								

as we walked

We went down to shore, singing as we walked.

Sentence 8

ʔə(s)	- šuuc		čəɬ	tiʔəʔ lə	-	ʔəx̓
(stative)	look at		we	this (progressive)		come
being able to see it			we this one here			coming

we could see someone coming

We could see someone coming.

Sentence 9

ʔə·····x̓ (in speaking the word is drawn out)
come
he comes

he came

He came.

Sentence 10

ɬa·····lil (in speaking the word is drawn out)
arrive
he (finally) arrives

arrived

Arrived.

Paragraph 3

Yes, it is indeed this very important person. It is King Salmon who is the very important person who has arrived to us. King Salmon lands!

Sentence 1

?i·····(in speaking, the word is drawn out) diɬ həẇə? ti?ə?
yes (attention)really this
yes it is indeed this

yes, it is indeed this

hig^{w} - ik^{w} si?ab
big (stress reduplication) noble
↘ very big ↙ noble

very important person

Yes, it is indeed this very important person!

Sentence 2

yubəč ti?ə? si?ab
King Salmon this noble
King Salmon it is this very important person

It is King Salmon who is the very important person

?u - ɬčil dx^{w}?al dibəɬ
(perfective) arrive toward we/us(emphatic form)
↘ has arrived ↙ toward us

who has arrived to us

It is King Salmon who is the very important person who has arrived to us!

Sentence 3

ɬalil -əx^{w} ti?ə? yubəč
land now this King Salmon
lands King Salmon

king salmon lands

King Salmon lands.

Footnotes

1. ʔal - the suffix "ʔal" modifies not only the verb "ʔab" (extend), but it also modifies the second word in the sentence, "x̌əč" (thought). In the case of "ʔab", it modifies the word to mean not just "physically extending" but "mentally and spiritually extending". It stretches the meaning of "x̌əč" to be not just "thought", but to be "grateful thoughts and appreciation". (One way to tell that the "aɬ" suffix affects the word following it is that no particle precedes "x̌əč", as it ordinarily would in Lushootseed.)

2. dxʷləšucid - for a discussion of this word see p. 34 .

3. tiʔəʔ - for a discussion of this word see p. 38 .

4. s - for a discussion of this prefix see pp. 39 and 40 .

5. ʔə - the preposition "ʔə" has a wide ranging meaning, most often translated in English using "of", "by", or "with". Here, "ʔə" signals that the next noun is the subject of the sentence.

6. tiʔəʔ tiʔəʔ - the repetition of "tiʔəʔ" separates the subject "this" in the main clause ("this was") from "this" in the subordinate clause ("what I observed"). The repetition is also a rhetorical device used by some Lushootseed speakers to mark the pivot in the focus of a sentence or story.

7. ʔi(h)išəd - for a discussion of this word see p. 37 .

8. Lushootseed speakers do not refer to the "first salmon ceremony" as a "ceremony" when speaking of it in their own language. They simply refer to it as "giving thanks through the first salmon." Likewise, in speaking of Thanksgiving, Americans do not call it a "Thanksgiving Ceremony". It is the outsider to either culture who attaches the word "ceremony" to clarify just what kind of an event is meant by "giving thanks through the first salmon" or "Thanksgiving". In both cases, the word "ceremony" suggests qualities of distance and formality which the native speakers do not feel toward their "ceremonies." This is a good example of how in translating from one language to another, the point of view changes from that of an insider to that of an outsider. What is felt experience in one language becomes observed experience in another language. Since it is awkward to say "giving thanks through the first salmon" in English, Lushootseed speakers referring to the "ceremony" in English have come to call it a "first salmon ceremony" as well.

9. əq - the "əq" ending on "ʔuguʷi(h)idəq" (invite) establishes that a large gathering is being planned. Without the "əq" ending, the verb means to "invite someone"; with the "əq" ending, the verb means to "invite many people".

10. pigʷədalʔtxʷ - again notice the richness of meaning which the Lushootseed name has (house where the spirit is expressed in song). This meaning is full of significance which is not communicated at all in the outsider's term "longhouse".

11. diɬ - In Lushootseed, time passing in a narrative is expressed by the sequence of the narrative itself, and in the quality of activity described through verb prefixes and suffixes. In English story telling, transition words are necessary. At this point in the English version, taqʷšəblu uses the word "soon" to express the attention-catcher which is in the Lushootseed word, as well as to provide the time marker which English needs.

12. hikʷ siʔab - Translating these two words indicates how complex it is to express what makes someone "important," "honored," and "respected." "hikʷ" is most often used to mean "big", but here it means "very important". This is somewhat like saying in English he is a "great man."

The word "si?ab" can be translated in many different ways. One meaning is "noble", in the sense of being a leader by blood and by heritage. Today, as in the traditional times, the si?ab people are the leaders of the Lushootseed people. A second meaning of "si?ab" is derived from the root "i?ab" which means wealth. In traditional times, those who had especially honorable qualities were able to accumulate wealth in goods and wealth in the respect of their family and neighbors. A third and perhaps most basic meaning of "si?ab" --and the way it seems to be used most by Lushootseed speakers today-- is "noble" in the sense of "having noble personal qualities".

In the Lushootseed culture, the person who is "noble" becomes "important" and the person who is "important" acts in a "noble manner." Such noble action involves giving of oneself and one's resources. Thus, all the meanings of "si?ab" are wrapped up together. It may be easier for you to understand now why the first salmon is considered to be "hikʷ si?ab". The first salmon gives of himself and the salmon which come after him for the benefit of the Lushootseed people.

13. tuɬ ča?kʷ - Lushootseed words for direction to and from the water are very short. These compact words indicate that land-to-water and water-to-land travel were very much a part of Lushootseed people's everyday lives.

14. ?al?al - This word for "house" looks like a doubling of the word "?al" which means "at". There may be a connection between the two words, or the related sound may be a coincidence.

15. k̓ʷiṫ - see footnote 13.

16. Note that the Lushootseed verb "sing" is translated into English as "sing a song" in taqʷšəblu's English version. This merely makes more explicit in English what is implicit in the Lushootseed cultural context and what is understood by all Lushootseed speakers. They know that this point in the "first salmon ceremony" calls for a particular kind of song to be sung, by a person who "has" that kind of a song. Lushootseed songs belong to individuals and to families. They will initiate a song, and usually others can follow along. Some ceremonies require the services of a ritualist to sing special songs for the occasion. The person singing a song for the salmon ceremony would be a ritualist.

Huy'